Registered No. 120 of 1874.

The Bombay Guardian.

VOL. XX.—New Series.—No. 26. SATURDAY, AUGUST 29, 1874. [Rs. 8 per annum; with Indian Postage Rs. 9-10; to England Rs. 12-5-4.]

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—We know nothing about the Madras youth lately baptized by the Rev. Mr. Burgess, beyond what has appeared in the papers; and that we suppose is the extent of the *Indian Statesman's* information. We said that the fact of this young man's having borne a good deal of opposition at home rather than renounce his convictions, did not sustain the theory of our contemporary about wayward and weak intellects. The *Statesman* replies:

"Our contention was and is that "wayward and weak intellects easily stray from the faith of their fathers." The Madras convert alluded to is one of those wayward and weak intellects that are common enough, and he is just as likely to forsake his new religion as he has done that of his parents. The sincerity of all such converts may be reasonably doubted, and the quality of their intellects is easily gauged. The *Guardian* knows well that no persons are so suspicious of the value of such converts as the Missionaries themselves."

We do not know what may be the ancestral faith of our contemporary. But the Bible bids all to "prove all things and hold fast that which is good;" to seek wisdom and embrace it wherever we find it. God will have all men to be saved and to come unto the knowledge of the truth. And it is generally thought that the man who follows his convictions of what is right and true, in the face of opposition, gives evidence of strength of character. Our contemporary has sometimes occasion to refer to such subjects as infant marriage, compulsory widowhood and the like, and he can hardly refuse to admit that a great reform is to be brought about some day in these and similar matters. But if the Hindoos receive the teaching of our contemporary that it is the mark of a weak and wayward intellect to depart from the faith of one's fathers, the day of reform will be distant indeed. The curse of India for many generations has been the want of independent thought on the part of those who here grow up to manhood; just at the moment when they might reasonably be expected to use their powers in searching for the truth, they are persuaded to make things easy for themselves by going with the current.

—The *Friend of India* gives some account of the Sailors' Home in Calcutta. As we understand the word "home," it is a good deal short of the mark. The *Friend* says:

"Calcutta possesses a climate which seamen find provocative of thirst, if we may judge from the fact that 11,289 gallons of Beer were consumed in the Sailors' Home during the year 1873. Other fluids were measured by the dozen, as follows: Brandy 121, Hollands 41, Gin 26, Port 15, Sherry 6."

That dreadful climate, how much it has to answer for! We wish Jack would tell us if in all his wanderings he has found a climate that does not provoke his thirst. The mercury in the thermometric tube must find some unknown height or depth, to leave him without an excuse for his glass. In some of the cities of America he may, however, have found his way into a Home where no intoxicants are allowed, and where the solicitations instead of being in the direction of drink are all in the other direction; and, if we mistake not he will testify that he suffered less from thirst, in these true homes for the sailor, than anywhere else.

—Here is where the *Indian Statesman* is as regards infant marriages:

"It is extremely doubtful whether western civilization would improve much the habits of the people of India, by introducing customs among them with respect to marriage which are suited to the colder climate but might not succeed in the East."

"We are sufficiently conservative of the old-established customs of the Hindoos, an important branch of the human family, to urge that before Englishmen advocate the entire removal of any such custom as early marriages, they bring forward very substantial reasons to show that the marriage of young people at the age of maturity is wrong in principle, and morally and physically injurious."

"In the East infant marriages are almost invariably contracted," he says. But India is not the East. They who have no such custom are more numerous in Asia than they who have. We cannot grasp the idea in the extract given above. There is something to be done before we can advocate the removal of the custom; substantial reasons to show that the marriage of young people at the age of maturity is wrong and injurious must be adduced! What that has to do with the matter we do not see. Young people at the age of maturity can marry all the world over, if they are so disposed. The Hindoo custom is to marry them many years before they attain the age of maturity. This is not a mere form or ceremony, but the formation of a bond that takes away from the parties all liberty of choice, and condemns the girl to perpetual celibacy, should the husband die. One would think from the way in which some people write about this matter that posititution was unknown in India, whereas it is frightfully common. Many a man persuades himself that because his wishes were not consulted in giving him a wife, that he need not be rigidly observant of the marriage bond; and many a Hindoo wife argues in the same way. One all-sufficient reason why infant marriages are to be abandoned, is that marriage is essentially an institution for adults, and it becomes a mockery and a farce when infants are the subjects; a farce to begin with, but often a tragedy to end with. True marriage involves the mutual choice of the parties concerned, at an age when they understand the nature of the compact and can rightly assume the responsibility of an act that must affect their entire lives.

—Thursday last being a holiday in the offices, a day meeting was held at Falkland Road Hall from 2 to 5 P. M., followed up by a meeting at 7½. About 250 persons attended these meetings, mostly members of the Methodist Church, and the Lord poured upon them a very rich blessing. A portion of the time was allotted to a service of praise, when many persons made mention of the Lord's goodness to them, referring to special benefits bestowed upon them, and recounting the answers to prayer received. Many returned thanks to God for new and clearer views of the all-sufficiency of Christ, and for the grace that had enabled them to witness and work for him. Many requests for prayer were presented, and prayers were offered accordingly. The Rev. Mr. Fox and several other brethren from outstations were present. There was a perfect cloud of testimony as to the power and will of the Saviour to keep his trusting people from sin, his enemy and theirs; testimony not of persons whose views of sin were superficial, but who had been deeply grounded in the spirituality of God's law and the nature of entire consecration. We never attended meetings more marked by the demonstration of the Spirit of power in believers. We need not say that the burden of many prayers was the coming of God's kingdom among the Natives of this country.

There is a great deal in the papers about a charge which Mr. Tilton has brought against the Rev. Henry Ward Beecher. We have been seeing allusions to it in American papers for a year or more, and have not thought proper to refer to it; but the charge has lately assumed a more definite shape, and Mr. Beecher has at length consented to have the matter investigated. To this hour we do not know what the charge is, save that Mr. B. is accused of immorality. The *Advance* speaks as follows:

"It will be a severe shock to the faith of many, should so eminent a preacher as Henry Ward Beecher prove to have fallen into immorality. Already, under the unfavourable impression of his alleged letter of confession quoted by Mr. Tilton, one hears an occasional taunt. But as no one man could have raised the religion of Christ to its present position, so no one man can cast it down. It would, indeed, be a terrible blow to the church, weakening the confidence of multitudes in the professions of all good men, should Mr. Tilton's charge be sustained by irrefutable evidence; yet let no saint be faint-hearted on that account. God is not enfeebled. Christ is still on the throne. It would only be the dashing to pieces of another idol, such as, in our weakness, we are always making to ourselves. It may be best that God should shatter our idols, lest our faith be in them rather than in himself. But the process is severe, and for a moment faith stands bewildered. "It must needs be that offences come, but woe to that man by whom the offence cometh." Christ will carry his church through all perils, as he safely conducted the little vessel through the storm in which was embarked the whole apostolic band. If the worst fears should be confirmed in this deplorable case, there will be occasion for humiliation, for watchfulness, for prayer, for self-examination, but none for unbelief and discouragement. When David fell, monarch and psalmist though he was, God's Israel was not destroyed, and in the end grace wrought a penitence which gave birth to the fifty-first psalm, the model of contrite confession for all time!"

We hope that very soon we shall hear that Mr. Beecher is exculpated. We have never been among those who made an idol of Mr. Beecher. He is a man of remarkable endowments; he has an originality and wealth of thought and power of expression almost unrivalled; but the consciousness of power and delight in originality have been a great snare to him. We hardly ever have read a sermon of his which we could go through with entire satisfaction; something or other would crop up in it that seemed to us not from above. We very strongly deprecated his conduct some years ago in marrying a woman to a dying man who had been shot by her husband, from whom she had a kind of divorce.

Since writing the above, we learn that the libel suit against Mr. Tilton has been dismissed by the Magistrate, because it is not supported by Mr. Beecher. Mr. Beecher has published a letter in which he says:

"I cannot delay for an hour to defend the reputation of Mrs. Elizabeth R. Tilton, upon whose name, in connection with mine, her husband has attempted to pour shame. One less deserving of such disgrace I never knew. From childhood she has been under my eye, and since reaching womanhood she has had my sincere admiration and affection. I cherish for her a pure feeling, such as a gentleman might offer to a Christian woman, and which she might receive and reciprocate without moral scruple. I reject with indignation every imputation which reflects upon her honour or my own. My regard for Mrs. Tilton was perfectly well known to my family. When serious difficulties sprang up in her household, it was to my wife that she resorted for counsel; and both of us, acting from sympathy, and, as it subsequently appeared, without full knowledge, gave unadvised counsel which tended to harm. I have no doubt that Mr. Tilton found that his wife's confidence and reliance upon my judgment had greatly increased, while his influence had diminished, in consequence of a marked change in his religious and social views which was taking place during those years. Her mind was greatly exercised lest her children should be harmed by views which she deemed vitally false and dangerous. I was suddenly and rudely aroused to the reality of impending danger by the disclosure of domestic distress, of sickness, perhaps unto death, of the likelihood of separation and the scattering of a family, every member of which I had tenderly loved. The effect upon me of the discovery of the state of Mr. Tilton's feelings and the condition of his family surpassed in sorrow and excitement anything that I had ever experienced in my life. That my presence, influence, and counsel had brought to a beloved family sorrow and alienation gave, in my then state of mind, a poignancy to my suffering, which I hope no other man may ever feel. Even to be suspected of having offered, under the privileges of a peculiarly sacred relation, an indecorum to a wife and mother could not but deeply wound any one who is sensitive to the honour of womanhood. The absurdity as well as the falsity of this story is apparent, when it is considered that Mr. Tilton now alleges that he carried this guilty secret of his wife's infidelity for six months locked up in his own breast, and that then he divulged it to me only that there might be a reconciliation with me."

The following has also appeared:

"One noticeable phase of the Tilton-Beecher difficulty is the unalterable fidelity with which Mrs. Beecher ministers to and sympathizes with her husband in his present trouble. All day Wednesday she was constantly in attendance upon him, and answered allthose who called at the house. She stated that Mr. Beecher was in the best of health and spirits, but that he could only be seen by his most intimate friends. In a conversation with a prominent member of Plymouth Church, Wednesday, he stated to the writer that Mrs. Beecher was firm in her conviction of Mr. Beecher's innocence. Since the publication of Mr. Tilton's statement she had observed, 'I don't believe a word of it. I know my husband, and would not believe such things of him were his accusers to swear to the truth of their stories on all the Bibles that had ever been printed."

THE blood of Jesus Christ cleanseth me from all sin; which shows that I am clean, in the truest and best sense of the word. So says one.

The blood of Jesus Christ cleanseth me from all sin; which shows that I am unclean, defiled. So says another.

One finds in this passage the evidence that purity is the privilege of the believer. Another, that impurity is a perpetual necessity of the believer on earth.

The difficulty is in understanding that that which is cleansed by Christ's blood is kept clean by that blood. Ought this to be a difficulty?

The blood is that which was shed 1840 years ago on Calvary. It is a propitiation for the sins of mankind, in such a sense that the favour of God comes to him who has faith in it. He lives by this faith. It is continuous life for continuous faith. The favour of God brings to him who believes in the blood, forgiveness of sins and grace to do that which is pleasing in the sight of God. Yesterday's faith does not hinder that my nature, if left to itself, would generate sin, for my nature apart from Christ can do nothing else. The blood of Jesus Christ cleanses me from sin: *i. e.*, my faith in Him who died for me obtains for me that only power whereby I can be kept from transgressing. Nor do I expect to be ever kept from sin in any other way. If I am not now sinning, it is because of my faith in Him that died, whereby the aidant grace of God comes to me.

Many have erred, we think, in limiting the meaning of the word cleanseth to its efficacy in washing away sins actually committed. But it means, we think, a great deal more than that. Paul gloried in the Cross, because by it he was crucified unto the world and the world unto him. It is the glory of the blood that it does all this for him that believeth. The word 'cleanseth' is figurative, and seems to have reference to a robe. But a robe that contracted defilement just as fast as it was cleansed, would hardly be called clean. But there is virtue in the blood to hinder the defilement. He that overcometh, the same shall be clothed in white raiment. And this is the victory which overcometh the world, even our faith. The word 'overcometh,' like the word 'cleanseth,' is in the present tense, and has reference to a continuous overcoming. Thanks be unto God who always causeth us to triumph in Christ Jesus.

Examples of this fulness of meaning in the word 'cleanseth' may be found in Ezek. xxxvi. 23—29, 2 Cor. vi. 14—vii. 1.

SOME one has sent us a copy of the *Pioneer* of Tuesday last. In this is a letter filling two and a half columns purporting to come from an anxious mother. She says she has had "a strict evangelical bringing up, and that she knows the Bible thoroughly; yet it is one of her great stumbling-blocks, because it contradicts itself." And so she proceeds to pour forth her distressing discoveries into the bosom of a sympathizing public, consisting of Europeans and Natives, through the columns of a secular paper gladly opened to her for this purpose. She is anxious to know what she is to teach her child. It appears from her letter that she has by no means confined her reading to the Bible. She know all the arguments of the people of the *Saturday Review* school, and has found them convincing against her will, she says. She must then have read a great deal of the very sort of writing that is most fitted to sap the foundations of a faith that rested more upon hereditary ideas than upon impartial investigation. All the consolation that the editor of the *Pioneer* is able to offer to this distressed lady, is "she is not the first lady whom the apple has brought to grief;" and she probably did not expect anything more in the way of consolation when she sent her letter to that paper. The remark of the editor is, however, true and pertinent; and we may make it a little clearer, by observing that if the first lady had not listened to the serpent, she would not have eaten the apple.

We have not time just now to go through with the various charges brought by this anxious mother against the Word of God, and which her child will perhaps one day read. We can deeply sympathize with the child, having spent eleven years of our youth and manhood in the deep night of just such infidelity as she seems to desiderate for her child. The answers to these "arguments" may be found in almost any of half-a-dozen well known books on evidences; and without such aid might be found by just such calm and considerate enquiry as we like to have bestowed upon our own words. We just notice here one of the formidable difficulties of this anxious mother:

"How is it that the sacrifice of the death of Christ is at once our salvation, and the crime of those who consummated it? Judas is the arch-sinner of the world (none of the orthodox, I suppose I may safely say, believe him to have beed saved!), the Jews were accursed and dispersed, and the "Scribes and Pharisees" of that day are handed down to the execrations of centuries—*yet*, had not Judas betrayed him, had not the Jews as a nation rejected him, and as a party contrived His death, what would have become of the sacrifice, the shedding of blood, the remission of sins, in short the whole scheme of Redemption? I believe I can anticipate the answer I shall get. It will be to this effect: that the Jews were but instruments to work out the purpose of God, that He used their wickedness to further His own good ends. But is this satisfactory? To me certainly not. In the first place it would be a permitting of evil that good may come, which is distinctly forbidden in one passage of the Bible. Secondly, the imputation of utter wickedness seems to me unjust. Why were they "wicked men?" Because they were unbelievers. But is unbelief a sin? Is it not, as well as its converse, belief, to some extent involuntary; is it not dependent on circumstances, character, temperament? These men did not believe in Christ's divine mission—no! but their unbelief was genuine, and so was it not to be pitied as an error rather than execrated as a damning crime? I remember perceiving this at an early age, and feeling a vague pity—vague, because I dared not acknowledge it—for these men who seemed to me to be hurried blindly into an awful crime, while intending only to do their duty as citizens. To put such feelings into words makes them seem blasphemous, but they arose spontaneously in my mind before I knew what blasphemy meant. The Bible, as far as I am aware, gives no countenance to such a view as mine. St. Peter, in his sermon which made so many converts, says: "whom *with wicked hands* ye have crucified and slain," but it has always struck me as extraordinary that the preacher should use such expressions in speaking of the fulfilment of Christ's voluntary sacrifice, to those very people without whose "wicked hands" He could not have been "slain," and on whom St. Peter was at the same time urging their acceptance of the salvation which their act alone had rendered possible!"

How the death of Christ is at once our salvation and the crime of the murderers, is the difficulty. And she has hardly stated the difficulty before she is seized with a desire to extenuate the crime of the Jews, and before she gets through she leads us to believe that she would have sided with the

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murderers rather than with the Sufferer had she been there. But if she is really affected by the difficulty stated, we beg to say that the act of crucifying Christ has two very different aspects according as we look at the state of mind of the actors, or the state of mind of the Sufferer. The voluntary enduring of wickedness is something marvellously different from wickedness. A brutal husband knocked his wife down by a blow on the head; a comb in her head cut his hand; the poor woman had scarcely got her consciousness again before, noticing his bleeding hand, she hastened to staunch it and to minister to him with utmost tenderness. His brutality only gave the opportunity for her patience, meekness, forgivingness to manifest themselves. So the death of Christ is the means of atoning for sin, not because of what the Jews did, but of the state of mind of the Sufferer, his self-restraint while having boundless power at his command, his meekness, gentleness, purity, love, truth, faithfulness, and all in connection with the presence of a Divine nature. That evil is permitted, no man can deny, nor is it denied in the Bible; it is certainly not to the reproach of God that he knows how to bring good out of it. There are many beautiful manifestations of grace that would be unknown if there were no sin: in heaven, there is no call for the exercise of patience, compassion, contrition, meekness, forgiveness. As for the idea that unbelief is no sin, we should like to know how this lady would feel if her son would say to her: Mother, I wish I had faith in you, but I am sorry to say I have none; in fact I feel it my duty to tell people that you are not worthy of confidence, being given to deceit and falsehood. Such language from a stranger even would seem to her in a high degree offensive, and the offence would be magnified by all the opportunities given to know her to be truthful and reliable. Tell us what a man's trust is given to, and you give us the best index of his moral character.

The Bombay Guardian.

SATURDAY, AUGUST 29, 1874.

PARABLE.

It was a large and goodly mansion; the eye could not take in all its dimensions; it had many doors, some leading to the basement, some leading to an upper story, some to another, for there were several stories; and all the doors stood open. In a conspicuous place might be seen an inscription, "The House of Freedom." Over a door was written "Whosoever will let him enter." There was a door for the hopeful; one for the fearful; one for the brave; in other inscriptions joy and rest and power were promised.

Let us see how it fared with one that enters into this palace. He enters by a door that leads to the first story. Shortly after entering the open door he reaches another that is closed. Pushing it, it opens and he enters, but immediately it closes of itself. Our friend seems somewhat timid and cautious, and tries to re-open the door, but to his surprise he is unable. One of the servants of the house comes up and says, "You have no occasion to go out again; it is a good thing for you that this door, like all our doors, only opens from without. You are now in the House of Freedom, and do not need to go out; and all desire to go out will leave you as soon as you become a little acquainted with the good cheer we have here." He takes him by the hand, and leads him to a large and handsome apartment where he enters into communion with one after another of the inmates. One of these took him to a window, where he looked down upon a street and saw some persons walking; and his companion said, "Alas for these poor people! ignorant of the most precious boon that Nature has bestowed upon them—their free-will. They imagine themselves bound to do the will of another and are thus slaves. The locomotive, that is confined to a particular line of rails, is not free, but in servile subjection; and thus it is with these poor people. We are the sons and daughters of freedom. But come, it is the dinner-hour. We will sit down at table." They drew near to the table, but our young friend noticed that there was something like an angry altercation between several persons as to who should occupy the most honourable place. The matter was settled and they took their seats, but there was an air of dissatisfaction on the countenances of some. Our young friend (his name was Optator) said to himself, I must begin to exercise my new-found liberty. He saw a dish that looked particularly tempting, and stretched out his hand to secure it; but his opposite neighbour was too quick for him. Once or twice he failed in this way, and he began to lose his cheerfulness. On the whole he made rather a poor dinner; but then a glass of a certain kind of liquor seemed to brighten up the look of things very much, and made him think that he had dined pretty well.

After some days he became rather tired of the company in this room. They seemed to him intensely selfish, and what aggravated the matter was that they charged *him* with being excessively selfish. He tried to show them that this was not true: that he was merely seeking his rights; but he found that each of his neighbours imagined his own rights to extend so widely that there was no room for anyone else's rights. So there was continual clashing. Optator at length thought he would like to get out of this house of freedom; and one day, seeing a man pass along the street with a ladder, he asked him to plant it against the window, that he might descend by it. This the man gladly did; but Optator found himself hindered by some unseen restraint from getting out. They had presented him with some silver anklets, and the weight of these prevented his lifting his feet to the window. Just then, one of the people of the house came, and said to him, "What! would you go back to slavery again?" He answered, "The slavery is here in this house." The other rejoined: "I see how it is; you have fallen in with a set of companions who have much to learn, and who know not how to appreciate you. In this extensive mansion there are many apartments, and as we glory in liberty you are free to remove from one to another. Come with me, and I will introduce you to a better circle of friends. These have seen the disadvantage likely to arise from a conflict of wills, so they have agreed to let one of their number be arbitrator. He is a wise and good man, and your interests are safe with him." Optator was then taken to another apartment. Here he got on rather better. Still he found that there was something beside his own will to be consulted. The rule was for every man to keep in mind what the wishes of the rest were, and not desire anything that ran counter to those wishes. At table, every dish was first presented to the arbitrator. And whatever was brought into the apartment was first exhibited to him, and he was allowed to take of it what he pleased. Nor could anybody rise from table without the permission of the arbitrator. One day he got angry at this, and spoke of it as tyranny. Immediately, with one consent, they railed at him as a demagogue, and put him out of the room by main force. He wandered along one of the corridors, and came at length to a quadrangle. In the court far below him he saw many persons, fettered and manacled, playing at cards. He wondered who these could be, and enquired of another who stood near. He replied, "These are they who live in the lower stories of this house. We have no connection with them, and can have no feeling for them but one of supreme contempt. They have utterly mistaken as to the true use to be made of their liberty, and they choose to live in those underground apartments and to wear these degrading fetters. Misguided creatures, they glory in that which is their shame. But I cannot spend my time in noticing them."

Optator turned away, and finding a staircase ascended to a higher story, and sought to enter one of the apartments here. But the moment he opened the door to do so, he was repulsed by an expression of scorn that came from all in the apartment. They were astonished at his audacity, and motioned him contemptuously away. He started back, the door closed upon him, and he saw written on it, "Reserved." Much disgusted, he hastly descended the stairs. He now began to think that there was quite as much restraint as freedom in this house. Wandering on, he found a young man lying in a room by himself, on a bed, fever-stricken and deserted. He spoke to him, and received the following answer:

"I am sick because of my vain struggling to get out of this place. True liberty is not here. Some say that this exists nowhere, but I believe that it has existence. On entering this place we forfeit all title to it, and lose the powers necessary for reaching it. I have laid the most consummate plans for escaping from this place, but all in vain. This free-will of ours is a glorious endowment, but it needs to be in alliance with perfect knowledge, perfect goodness and perfect power. We fancied that we could not get the full benefit of this freedom of will, except by allying it to our own limited and darkened understanding, our selfishness, our weakness. Who shall deliver me from this house of servitude?"

Then heard we a strange voice of mingled sweetness and power, saying, "What you have failed to do, I have achieved for you. I am able and willing to save from this place, and to bring those who trust in me to the Mansion of Goodwill, where the will of the meanest is allied to the might of the Master, a house not made with hands, nor destructible; the place of the ever-blessed. Believe only. I send you now one of my loving servants, to show you the way and enable you to lay hold upon my goodness and wisdom."

TRAINING FOR MINISTRY. VIII.

Nothing is more needful to him who would serve Christ in the Gospel, than that which is often denoted by the phrase 'a realizing sense.' The grand difficulty with his hearers is that the things reported to them do not come home to them as truths; while they admit them to be true, they do not feel their force, are not swayed by them. If you should see a man on horseback crossing a bridge, and the horse suddenly begins to rear and plunge, and if you should see a picture representing a scene of this kind, your feelings would be very differently excited in the two cases; in the one case danger is realized, in the other it is not. Now men are ordinarily affected by the truths of the Bible as they are by pictures; there is a feeling of unreality, arising from the fact that their attention is habitually given to things of time and sense. From long years there is the habit of looking constantly to things relating to this life. All the conversation of life relates to these, all the aims of men around them has reference to these, newspapers and books treat of these; the current of the mind has set so powerfully in this direction, that the fact of one hour or so in the week's 168 being given to religion, does not affect it. The mind is so domineered by considerations of this kind that even when the individual is listening to the preaching of the Gospel the things of this life are still uppermost in his mind. Tell him that his boy has been run over in a neighbouring street, there is no fear that he will not realize the situation and run to the help of his child. When he receives a letter informing him that a relative has died in a far-off country leaving him a rich legacy, and bidding him come and secure the bequest, he will have no difficulty in grasping all the particulars of the situation; and the next thing is, you see his name in the list of passengers for that distant country. There is sufficient power of realization, but it is all reserved for the things of this life. As a spiritual being, having a nature that shall survive the body, and having needs that this world cannot meet, he is dead. This spiritual and immortal nature is dead, so far as any response to your appeals is concerned. He cannot take in the idea of happiness or misery, wrath or love beyond the grave. Every thing of this kind is shadowy and unreal to his apprehension. A mess of pottage, a glass of brandy, a handsome dress, a respectful salutation, a word of flattery, a good bargain, any of these has greater sway with him than the most solemn statements of the Bible have. The Scripture recognizes this state of mind, and tells us that it is specially characteristic of those who have been accustomed to hear Gospel truth without yielding to it: "Hearing ye shall hear and shall not understand; seeing ye shall see and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed." Not that they are without the use of their senses; they are by no means lethargic or unimpressible; but all their vigilance and impressibility are for the things of this life.

While it it is true that only a Divine creative light can reach their hearts, and fully awaken them, it is equally true that this result is brought about by means of agency; and the agency commonly employed is that of one who has himself the realizing sense and makes it fully evident that he has. Now this realizing sense is just another phrase for faith, which is 'the evidence of things not seen, the substance of things hoped for.' It makes the distant present, the unseen visible. What affected Isaiah so powerfully in the vision described by him (ch. vi.) was the way in which the seraphim were affected by the glory of God. This was what made Whitefield a man of such extraordinary power; his faith made the things of which he treated present and influential; they seemed so intensely real that all things of time and sense seemed but as shadows. This is more to the preacher of the Gospel than all other attainments. It must be specially sought, carefully and perseveringly sought. And this is one of the blessings that will accrue from such concentrated observation of the Word in its details, as we are recommending. This is the victory which overcometh the world, even our faith. The world of sense has taken possession of all the avenues of our nature, and is only to be overcome by faith developed into realization. And what we are now attempting is to point out a way by which, under the guidance of the Spirit, you may attain to this faculty of realization. We want to get you started on the track.

To come back again to the words of our meditation. *"Is not this the carpenter, the son of Mary?"* This, in their minds, was an insuperable barrier in the way of recognizing him as the Sent of God. Every piece of work he had ever wrought with his hands was an invincible objection to such a claim. It was a settled axiom with them that a person enjoying the supreme favour of God would take to himself power and wealth and honour in the world. But how does the word of God bear out their theory? There was no greater name among men than that of Moses; but God sent Moses away from royalty and honour, to feed sheep on the side of a mountain for a Midian master, and kept him at it forty years. Joseph was a servant for many years before he attained to lordship. Gideon was threshing wheat when God called him to save his country. David was the overlooked seventh son.

"The son of Mary." Joseph's name is not mentioned in connection with the adult life of Jesus, and we may infer that some time after Jesus has attained to his twelfth year, Joseph had been taken away. Well, did they know anything against Mary? She was a quiet, humble, unpretentious woman; he had been a faithful son to her, respecting her wishes, showing her no disdain. What stumblingblock there was in all this, was caused by their erroneous conception of the principles by which God is guided in the selection of his servants.

By those many years of patient fulfilment of the duties of a humble vocation, Jesus speaks to all the sons and daughters of toil throughout the world, saying, Be of good cheer at your daily toil; I am with you. In the most effective way in the world he preaches contentment, submission, patience, acquiescence, thankfulness. The servant is not greater than his master; do I imagine myself fitted for some higher sphere, and unjustly kept down? let me look to the carpenter of Nazareth.

"The Lord is a God of judgment; blessed are all they that wait for him." Hast thou waited long, my soul? remember Jesus and his thirty years.

NOTICE.

The Rev. R. Stothert will D. V. deliver a Lecture on "Authority in Religion" in the F. G. A. Institution on Monday 31st instant, at 8 P. M. Dr. Joynt will preside.

Epitome of News.

SATURDAY, AUGUST 22, 1874.

—*Bombay Gazette;* London: "Some interest has attached to a correspondence just published respecting Sir Samuel Baker's expedition for the suppression of slavery. It is now for the first time apparent what was the real cause of discord between Sir Samuel and the Egyptian Government. An impetuous and an imperious bearing towards the people of Upper Egypt, and a total absence of tact in dealing with the slavery question, has driven the population in the remote parts of the Egyptian Kingdom into hostility with the Government, and the Khedive has been compelled to send Colonel Gordon to undo much of the mischief which Sir Samuel Baker has created. By the way, few of us supposed that Sir Samuel was being remunerated with the handsome salary of £10,000 a year."

—Sergeant Naylor, R. A., died in the train from Jhansie to Allahabad of heat apoplexy.

—A very brutal case of torture has just been brought to light in the District of South Arcot, and the perpetrator was put upon his trial at the last sessions held at Cuddalore. The victim was a young woman, the wife of the prisoner, who caused her hands to be wrapped up in rags steeped in oil, and then set fire to, in order to make her tell what had become of some copper change which had been left upon a shelf in the house, though she persisted in stating that she knew nothing about it. The injuries sustained by the woman from the burns were so severe that she had to stay nearly two months in the Chedumbaram Hospital. The charge being clearly established against the husband, he was sentenced to undergo four years' rigorous imprisonment.

—A bundle of letters that were to have gone by the mail train to Bombay, for the Overland Mail, was picked up in the Hooghly River.

—*Times of India:* "The single State of New York expends every year $12,000,000 (Rs 25,000,000) on its free schools, thus providing a good elementary education, free of cost, for every one of its 1,500,000 children of school-going age. Nor is this munificent provision for education in the State of New York at all exceptional in that country. So far as our investigation extends, every State in the Union has made provision for public education on a scale equally or still more munificent. We find that one of the extreme Southern States, Texas, has, to begin with, a School Fund of Rs. 6,000,000, to which is annually to be added, by legislative enactments, one-fourth of all State taxes, one-fourth of all poll-taxes, and one-fourth of the avails of all public lands sold, of which the State has still 90,000,000 acres to be sold. Over and above all this, of its 150 counties, each county has 18,000 acres of land, called School-lands, devoted expressly and entirely to the public schools of the county. And not only is this provision for public education provided and enforced by *law*, but an enactment of the State legislature compels all children between the ages of six and eighteen years to attend school at least four months every year. Further, to gain a correct idea of the educational resources in the United States, it must be borne in mind that this generous provision by State legislatures is being constantly supplemented by individual gifts and donations to various schools and institutions, to such an extent that those meeting our eye in the public prints, for a single year, aggregate more than Rs. 20,000,000."

—The same: "That some men have made an excellent thing of it by not joining the Staff Corps, a recent General Order fully shows. On the 30th July last, Colonels Beale and Ashburner became entitled to Colonels' allowances This gave substantive promotion to four local Captains—Hunt, Sturt, Chambers and Davis. Of these, Captains Hunt and Davis found themselves promoted in the same day to the rank of Major and Lieutenant-Colonel, and Captains Sturt and Chambers to that of Major. From Captain to Lieutenant-Colonel! That means as regards pay, from Rs 415 per mensem to Rs. 1,032. And as regards rank, it means that Captain (now Lieutenant-Colonel) Hunt has superseded 303 officers now serving in the Bombay Presidency, and that Captain (now Lieutenant-Colonel) Davis has superseded no less than 332."

Monday, August 24.

—The Postal authorities announce that the stamper who threw the letters into the Hooghly, after removing the stamps, has been dismissed. Is that all?

—Gunner Hansford shot himself at Fort William, Calcutta.

—*Advance:* "George Francis Train wants to be let alone. He has written a letter to a New York daily, in which he says:

"I am willing to make this offensive and defensive compact with the newspapers. If they will let me severely alone, I will agree never to speak again in public, to publish another book, or write another letter to a newspaper. I am now satisfied that the many strange events of my ever-changing life, which I supposed I was enacting out of some grand principle to benefit humanity, had no motive higher than that thing they call fame, ambition, popularity, self or a morbid love of notoriety! I did not know this at the time, and only discovered it since abstaining from all kinds of animal food."

Let the press close with his offer at once, and send him a barrel of graham flour to bind the bargain."

—*Lucknow Witness:* "The work of the Lord in Calcutta seems to progress with scarcely any abatement. At the various service held by the Methodists during the past eight days, some twenty-four persons have publicly sought the Lord, and many of them have found Him in the pardon of their sins. Several seekers are also reported by the Wesleyans, and at one of the Baptist Churches very lately some eighteen or twenty were baptized. The congregations at all the various churches in and about Calcutta are said to be steadily increasing."

—*Friend of India:* "Several inscriptions have been found in Madura testifying to the final overthrow of Jainism, when eight thousand of the believers in that creed were massacred during a single day. Vanquished in a public religious debate they voluntarily yielded themselves to be impaled on lances with wooden shafts driven into the ground. The first memorial, near Sholavendan, called Nedangal (literally long-post) stands close to where the first Jaina was so impaled; the second, lying mid-way between Sholavendan and Manalur, is known as Samanalanartam, signifying "total annihilation of the Jainas"; and the third, Kaluvarukadi, marks the spot where the last of the doomed race met the same cruel fate as his brethren."

This may illustrate the Native conception of liberty of conscience.

Tuesday, August 25.

—*Bombay Gazette:* "Mr. Pundit, who brought a suit against the G. I. P. Railway Company for compensation for wounded feelings, on the occasion of his being expelled from a reserved railway carriage to make room for a lady passenger, has been deputed by the Government of India to attend a Congress of Orientalists to be held in London on the 14th September next."

"A letter from Captain Belknap, of the U. S. surveying vessel *Tuscarora*, announces that soundings to the enormous depth of 4,658 fathoms, or 5¼ miles, have been found in the Japan stream. This is a greater depth by nearly a mile, we are told, than has ever yet before been accurately sounded."

—*Times of India:* "In some of the recent numbers of the *Lancet* some very able communications appear from Dr. H. Vandyke Carter, of the Bombay Army, on the nature of Mycetoma, or the foot disease of India, which, he says, is not a carious, strumous, myeloid, or other similar affection, but a veritable parasitic disease, due to the growth and extension within the tissues of the human foot of an indigenous mould or fungus of true plant nature. The progress of microscopic research is rendering it more and more probable that most of the diseases which afflict humanity are the effect of parasites, either animal or vegetable; and it becomes a most important problem to determine in what way they may be destroyed without injury to the individual. One mode is, no doubt, by special poisons; another is, probably, by electricity or galvanism, since it is a known fact that small organisms will be killed by a shock which is harmless to a large one."

—*North China Herald:* "It has been remarked as a singular fact that of the sect of Nestorian Christians, who flourished extensively in China during the 13th century, little or nothing is known at the present day.

"That they enjoyed the protection and received the fostering care of the Yuen dynasty, and were in turn cruelly persecuted and finally exterminated by the Mings, is all that we know of them. The few tablets and monuments erected by them which still survive, stand as dumb witnesses to the fact that they existed at one time; but they give no trace of their devoted faith. Of their creeds and doctrines, literature, and religious rites and ceremonies, no record can be found.

"There exists in the southern border of the province of Shantung, a peculiar society or sect, who profess to have received their doctrine originally from the West. They are known as the "Nameless Sect," and are unable to give the date of the introduction of their religion into China. They have a knowledge of an Invisible, Omnipresent, Almighty Being, whom they worship. This God whom they worship is known amongst them by three names:—"The Living Buddha of the West," —the One not born of father or mother,—and the Heavenly Father—all meaning and pointing to the One God, who is eternal. They do not worship idols.

"Since the severe persecutions which this sect have encountered from the Government, their religious rites and ceremonies, and all matters pertaining to their Church discipline have been conducted in secret, so that those who are not members do not know what is done, nor who are members of the sect.

"When the leader goes on his regular visits, the converts, like the early Christians in times of persecution, meet in the house of some brother, men and women together, where they join in silent solemn devotion. The leader then exhorts them to be faithful, admonishes and instructs them, and at the close of their religious ceremonies they all sit down together to a supper, of which bread and wine form the greater part.

"This singular religious sect exists in great numbers throughout the eastern and southern borders of Shantung. They have shown a uniform spirit of kindness and friendliness towards the American Protestant Missionaries who have visited them, and who have succeeded in gaining their confidence, and great numbers of them have eagerly embraced the doctrines of the Christian religion."

Wednesday, August 26.

—A correspondent of the *Times of India:* "About two years ago there was a great commotion in Kurrachee, occasioned by the senseless conduct of the Bishop in preventing the carrying out a very sensible arrangement made by a clergyman there for his congregation to use the Presbyterian church for worship while his own was under repair. The Bishop fumed and fulminated, the clergyman protested, the congregation did likewise, but of course his lordship lorded it according to his own sweet will. They do these things better in Australia, as the Melbourne correspondent of the *Times* tells us, 'Orthodox Episcopalians attending St. Stephen's, one of our largest suburban churches, were surprised one Sunday by finding the Rev. Mr. Henderson, Acting Moderator of the Presbyterians, conducting the Scotch service in the Anglican building. The innovation was explained by the sermon which advocated the claims of a Pastoral Aid Society, formed by leading lay members of the two churches, which has already done good work in the outlying districts by combined instead of separate efforts. It provides for alternate services of each Church in places which cannot afford to support two ministers and two buildings, and augments the stipend of an Episcopalian in one place, and of a Presbyterian in another, instead of wasting strength by attempting to maintain two from both Churches in two poor places. Our Church Law interposes no difficulties to the attainment of such a purpose."

—The *Peking Gazette* says that the Chinese Government continues to use its efforts against the growth of opium by punishing the growers, but on the other hand bestows its approbation on those who produce cotton instead. It is to the west of China that the growth of opium has extended, and the portion referred to in this instance is the province of Kansuh, which is rather an extension of Central Asia than a portion of the Chinese Empire.

—A tigress was taken to Bangalore and there put into the cage of a tiger. The tiger immediately attacked her and killed her.

—Madras paper: "We regret to have to record the death, in Madras, of the Rev. William Smith, of the Church Missionary Society, at the early age of thirty-one. The deceased gentleman came to this country in 1863, and has ever since that time been labouring on the Western Coast, first at Cottayam, and of late years at Trichoor in native Cochin. His loss will be much felt both by his brother missionaries and the native converts among whom he had so faithfully laboured; and whose affection and confidence he had succeeded in winning to no small degree, by his kind, judicious, and considerate treatment."

—Overland Mail, August 7: "The Public Worship Bill has passed, after the extirpation by the Lords of a Lower House amendment, recognising the power of the Archbishops to interfere where requisite.

The Marquis of Salisbury led the rejection of the amendment, and was supported by 44 votes to 32.

On the return of the Bill to the Lower House, this point was brilliantly discussed by Sir W. Harcourt, Mr. Disraeli, and Mr. Gladstone.

Lord Penzance will be the judge appointed by the Public Worship Act, and will depend on the fees for salary.

Capt. George Cumine Strahan, R. A., is appointed Governor and Commander-in-Chief of the Gold Coast Colony, and Mr. Charles Cameron Lee Administrator at Lagos.

Bradford celebrated, on Aug. 1, the unveiling of a statue of Sir Titus Salt, Bart., who represents the Alpaca industry."

Sir Wm. Harcourt, in the House of Commons: "The right hon. gentleman the Prime Minister has proclaimed his intention to vindicate in the Church of England the broad platform of the Reformation. Depend upon it, as long as he pursues that policy without flinching he will find support in quarters where he least expects it. He will find he has with him the great majority of the House of Commons without distinction of party, for I hope the House of Commons will always represent the overwhelming sense of the English nation. But let not the right hon. gentleman deceive himself. This Bill will not restore the principles of the Reformation in the English Church. This Bill will not 'put down Ritualism;' it is only the beginning of the work. The right hon. gentleman has put his hand to the plough and he cannot turn back."

Father Hyacinthe has resigned the cure of Geneva in consequence of a difference of opinion between him and the town council on the doctrine of the Infallibility.

We have to record the death of Dr. Charles T. Beke, F. S. A., whose name is well-known in connection with recent researches in Arabia and Abyssinia. He was nearly seventy-four years of age.

Thursday, August 27.

—*Times of India:* "The most accurate map of the moon has just been completed at Athens by the Professor of Astronomy there. It is over two yards in diameter, and so marvellously done that the minutest parts may be examined by a lens without showing any defects."

"Mr. C. H. Dall, who was at one time an American missionary, but who has since professed Brahmoism, has lately delivered a lecture on the creed and its founder, Baboo Keshub Chunder Sen. With becoming modesty, Mr. Dall spoke of it as an infant creed or cry, and described it in the words of Tennyson as

> 'An infant crying in the night,
> An infant crying for the light,
> And with no language but a cry."

Mr. Dall was a Unitarian missionary.

—The *Indian Church Gazette* says Revs. W. H. Bray, E. Jermyn, and A. W. Rebsch, have been nominated to Bengal chaplaincies. The two former are the Secretaries of the Society for the Propagation of the Gospel in Calcutta and Madras, respectively. The latter is a son of Rev. J. W. Rebsch, the C. M. S. Missionary at Kotigarh, and is now curate of Godstone, Surrey.

—The *Gwalior*, with the next English mails, left Aden yesterday, 2 p. m.

—By the new contract with the P. & O. the Brindisi mails are still to go by Alexandria, not by the Canal.

—The Prince Imperial is 11th in a class of 32 cadets at Woolwich.

Friday, August 28.

—*Times of India*: "The Hindoo Mahajuns of Jodeeva, in the Nowanuggur territory, have "struck" on account of their sacred bull having been killed by some unknown hands."

"A meeting of the Bhattia Mahajuns of Bombay was held on Monday evening last at the Mahajunwaddy, to consider what steps should be taken to prevent drunkenness amongst some members of the Bhattia community."

—Deaths last week, 282. Births reported 311. We seem at length to have something like a correct report of births.

—On board the ship *Albania*, lately arrived from Liverpool, was a lad named Cowley, a 'stowaway.' He was not allowed to leave the ship here. Two men, Little and Jones, attempted to bring him away from the ship, but they were pursued by the Chief Officer, Little was knocked into the sea, Jones badly mauled, and Cowley taken back. "Until a late hour this morning it was believed that the man Little had been drowned, but although almost stunned by the blows he received, he managed to keep afloat for some time, and the current carrying him close beside the ship *Charmer* he succeeded in climbing up on to the stage or platform which was hanging over the side, and upon which he was found lying insensible some time after."

The case will come on to-day.

—Mrs. Rhenius, relict of the late Rev. C. Rhenius, well-known as the Tamil Translator of the Scriptures died at Bangalore on Friday last at an advanced age. In Tinnevelly, Palamcottah, and Southern India generally, both Mr. and Mrs. Rhenius are held in affectionate remembrance.

Miscellany.

—At the Mildmay Conference, Dr. Paterson said:

"There is one memorable meeting on record of which it is said that, when they had prayed, the place was shaken where they were assembled together; that they were all filled with the Holy Ghost, that they spoke the word of God with boldness, and that with great power gave the apostles witness of the resurrection of the Lord Jesus, while great grace was upon them all. Now it is evident that what we need, in the first place, if we are to bear witness with power to the resurrection of the Lord Jesus, is just this waiting upon God, this bringing of our weakness and emptiness to his strength and fulness. Only as we do this can we be empowered to bear testimony to the grace of our risen Lord. When we wait on Him, then God works, fills us with the Spirit's power; so that we have one mind and one heart, one object, one desire, one soul; our energies flow in the same channel. We have one sympathy. By one Spirit we are all baptized into one body; and though there may be diversities of gift, and differences of administration, these are by the same Spirit, the same Lord, the same God who worketh all in all. Thus furnished and equipped, we are ready for our glorious testimony, and enabled with power to give witness of the resurrection of the Lord Jesus.

There are three special words and thoughts here—resurrection, power, and testimony. In all ages Antichrist has directed all his power against this fundamental doctrine of the resurrection. He knows it is the key of our position, the centre stone of the Christian arch. We have proved all when we have proved this; and no wonder sceptics and infidels dislike and attack this doctrine first and most; no wonder the Church has ever had to contend more earnestly for this article of her faith than for all the rest. Attack after attack from the foe she has fearlessly and faithfully repulsed, but each has been followed by a fresh one of a different character; for only let the fact of resurrection be undermined or invalidated, it matters not by what means the task is accomplished. The past saw an exaggerated naturalism attempt to account for the fact, but it was felt that this version of the story could not be defended. "It does not explain the facts," said another school of would-be philosophers. "Rather this: the Christ was idealized. The whole story is nothing but a poetic effusion, in tribute to the memory of a man who had made a marvellous impression on mankind." "Nay," says a third party of independent thinkers, "that theory will not satisfactorily account for the strange facts either. The whole incident is explained only when we remember the enormus emotional sensibility of woman. An excited woman, whose affections were intense, and her imagination morbidly active, mistook a gardener for her crucified friend. She propagated her strange mistake, and enlisted the sensibilities of others, and so the story spread." What theory may come next I know not, but this I know, that "whosoever shall fall on this stone shall be broken." The fort is impregnable; each fresh assault will only prove it the more so. The Lord Jesus Christ did rise from the dead. Jerusalem was filled with the doctrine within a few weeks of the event itself, and none were found to deny the fact. Twenty-eight years from that time it was universally believed, and from the very date of its occurrence the resurrection has been commemorated by a Christian observance of the first day of the week, which has been consecrated for centuries to the worship of the risen One, and to the proclamation to men that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day, having overcome death, atoned for sin, and brought life and immortality to light.

In the new life of every child of God, we have a proof that the Lord Jesus Christ sits on high, exalted, a Prince and a Saviour to give repentance and remission of sins—to pour out the Holy Ghost. The new life of a Christian is a practical proof of the resurrection of Christ, and if any one says it is evidence only to those who realize it, I say, Nay! and assert that it is evidence to the whole world.

The fact that we have in Christianity the only power that regenerates the heart, and purifies the life, and renews society, and fills the dying with hopes of immortality—the only power that creates holy lives of loving self-sacrifice, and vigorous philanthrophy, we have a proof that the Lord Jesus Christ did rise, and does from his throne in heaven pour out that which men see and hear. The fact is confirmed by the new birth of every single soul, that "greater werk" of which Christ spoke. Resurrection puts us on new ground; the ground of justification. Christ was delivered because of our offences, raised again because of our justification; therefore being justified by faith, we have peace with God: peace, because judgment is passed already; peace with God, because the controversy about sin is all settled; resurrection has demonstrated that we have access by faith into the grace wherein we stand and rejoice in hope of the glory of God. What power that gives that joy in hope! And Christ has settled the great question, and put us in this new position by his death and resurrection.

But there is more than that. Faith receives not only what Christ has done, but what *He is*, and this is the secret of power. What we want, to be faithful witnesses, is *power*. So the apostle prays for the saints, that they may know what is the exceeding greatness of God's power toward them, which he wrought in Christ when he raised *Him* from the dead, *and those* who were dead in trespasses and sins. And again he prays for them that they may be *strengthened with might* by his Spirit in the inner man, that Christ might dwell in their hearts by faith, that they might know his love, and be filled with all the fulness of God. No wonder he concludes this wonderful prayer by ascribing glory to Him who is able to do exceeding abundantly above all that we ask or think, "according to the power that worketh in us." That power is not something shadowy, of which we merely have an indistinct conception, it is a tangible reality in our own experience. It is a power which worketh in us; a power which can overcome not only the world outside us, but all the wickedness of our own hearts. The Lord enable us to understand it, and to walk in this resurrection power! Life is always power. The tiniest vegetable has power—power that is wonderful! Power with its feeble, pale, and tender germ, to upheave the solid earth above it, to pierce through every obstacle, and find its way to the sunlight. Animal life is a spring of still greater power, and as to human life, why, does it not give us power to control the mighty forces of inanimate nature, to bring the beasts of the field, the birds of the air, and the fish of the sea into subjection?

What, then, must be the power of the life of God in the soul! the power of that life which we receive when we are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Oh, brethren! this is the power that brings every thought into captivity to the obedience of Christ, the power that out of weakness makes strong, that brings to nought the things that are, and makes the feeble mighty. The power that makes all things possible to him that believeth. "Who art thou, O great mountain? before Zerubbabel, thou shalt become a plain!" It is in this power we are to be witnesses to the resurrection of Jesus. As the moon at night is by her own brightness a silent witness to the brightness of the absent and invisible sun, so the Church, by the reflected power she receives from her risen Lord, bears witness to his resurrection.

Let me indicate one or two ways in which we are apt to forget this. We are to be living epistles, known and read of all men, in little things as well as great. Paul desires Titus to exhort servants (slaves) to be obedient and diligent, honest and meek, "that they may adorn the doctrine of God their Saviour in all things." What, a slave's conduct *adorn* the gospel? Gild refined gold? Yes, exactly so! And thus is it still.

The least and lowest can adorn the doctrine of God their Saviour most effectually. In the unknown and unnoticed probity that recognizes the ever-watchful eye of God; in the secret diligence that seeks a reward from Him alone; in the earnest attention to trifling duties that might easily be neglected; in a strict conscientiousness alike in business, in home duties, and even in relaxation and recreation—in all these ways we may adorn the doctrine of God. But oh, friends, we need power for this! We need as much power for this secret fidelity to God in little things, as did Paul to stand before kings! And it is just here we are prone to make a mistake. Paul needed to be made *weaker*, not stronger, that he might be truly strong in God. The thorn in the flesh was sent to keep him weak, that he might depend on God; and Paul gladly gloried in his infirmities that the power of Christ might rest upon him. We are too strong in ourselves to be strong in God sometimes; our great need is to get low enough, to feel weak and destitute enough in ourselves, that the power of Christ may rest upon us. There is no such testimony to the resurrection of Jesus Christ as that borne by a holy life; no such proof of the power of God. If we were so filled with this power as that it should produce in us the intense spirituality which it produced in those early disciples, it would involve to us, as to them, much opposition from the world; but oh! flooded with this risen life, great grace to bear and overcome it would be upon us all, and in spite of every obstacle, the testimony to the resurrection of Jesus Christ would spread, we should speak the Word of God with only increased boldness, and the Lord would add to the Church daily such as should be saved.

Rev. Geo. Everard:

"*Power.*—We had it this morning, but I may add a few words as to the exceeding greatness of God's power as manifested in the resurrection of Christ. The power of Christ's resurrection was the power of the Holy Spirit, and it is that power that is working to this day in the whole Church, and in the heart of each individual Christian. I believe, in this day, there are as mighty evidences of the power of the gospel, the power of the resurrection going with the gospel and making it effectual, as in any age. I know a man, who, nine years ago, was a slave to drink and pleasure, and temper and profanity. He swore a fearful oath, and that oath was the means in God's hand, by a wonderful alchemy—I have often noticed this—of his awakening. He went to the races, but no races could he endure; that oath burdened his conscience. He went with that conscience to the house of God, and learnt his lost condition, and for three weeks he kept praying, praying, but all was dark. One day the word came into his mind—he had learnt it at Sunday school—"This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief." He said, Certainly I am a sinner; then He came to save me; He died for sinners, therefore He died for me; and peace flowed into his soul like a river. And with peace, a mighty power. The very next day, in a workshop with sixty workmen, he openly confessed Christ. They came to him, persuading him to drink, but he spurned it from him, and told them what Christ had done for his soul. He bought a Testament, and whenever he had an opportunity he would go and read a few verses. He would go and say to a fellow workman, "Friend, remember that no drunkard shall inherit the kingdom of heaven. Remember, friend, to keep holy the Sabbath-day." He would reprove the oaths he heard, and ere he left that shop, from week's end to week's end not an oath was heard there. I have sat at that man's feet and learnt many a precious lesson of faith and holiness. I never knew a holier man, and he is, to this day, an evidence of the mighty power of the resurrection in the salvation of the soul.

There are some here, perhaps, who have a difficulty in this matter. Perhaps you have never testified for God. Your difficulty is not the forgiveness of your sins; you believe Christ died for you, but your difficulty is, How can I withstand temptation and live as a servant of God? Trust the promise and the power will come. He knows how to give His believing people the power they need for temptation. Oh, friends, we all want power. How we need it to beat down under our feet our pride, our worldliness, our unspirituality. Workers for God, you want power. The Apostle tells us where it comes from. "I labour according to his working, which worketh in me mightily." Do I want power to witness for my Lord? I must look to that risen Lord himself for it. Remember how the Apostle in another place, says, "Be steadfast, always

abounding in the work of the Lord," and he gives them an example in his own experience, when he says, " I laboured more abundantly than they all, yet not I, but the grace of God that was with me."

—The son of Professor Miller of Princeton Theological Seminary, has written a book entitled "Fetich in Theology; or Doctrinalism Twin to Ritualism," which the *Advance* thus describes:

The book is a critique on the philosophical system which underlies the destructive scheme of Dr. Hodge's "Systematic Theology." In point of style it is one of the best written works upon a similar subject with which we are acquainted. It is no hasty production, but the ripe result of many years of special study. The writer begins with a statement of the Ten Points in Dr. Hodge's Systematic Theology: (1) that God has made every thing for himself; (2) that the *will* of God is the ground of moral obligation; (3) that the idea of God is innate; (4) that vindicatory justice is a primordial attribute of God; (5) that God's highest end is to display his glory; (6) that the universe is not the best possible; (7) that preserving Providence explained as a continuous creation, is unworthy of God, and makes him responsible for sin; (8) that the helplessness of the sinner is not disinclination; (9) that saving grace is not of its essence moral; and (10) that rationalism is an over-use of reason. These doctrines, he says, if true, are "things hard to be understood; which they that are unlearned and unstable wrest unto their own destruction;" if they are untrue, they are grossly bewildering and pernicious, like weights to a drowning man, for they load with difficulty the very points of temptation in the gospel. He believes them to be untrue, and innovations of Old School theology which Dr. Hodge has been chiefly instrumental in bringing in."

—*Signs of Our Times:* "One very interesting case of conversion at Aberdeen was that of a Unitarian, who was most desirous to see Mr Moody. His curiosity had been gratified in reference to Mr Sankey whose portrait he had seen; but not having seen Mr Moody, he thought he would go and get a glimpse of him. Accordingly, he went, but he did not like Mr Moody's preaching: he felt angry with it, and anathematised the whole affair. The next day he was restless and unhappy in his mind; he went again to the meeting, listened with submissive faith to the preaching of the Word, became convinced of his need of a Saviour, and yielded himself to Christ, in whom he is now rejoicing with a sense of pardon and acceptance. He afterwards openly confessed Christ in a meeting, and related these particulars of his conversion."

—The following is from an American Presbyterian publication:

"Two years ago, or more, a young man 'from the country' strayed into a chapel in Cheefoo, where a missionary was preaching to a handful of Chinese of the poorer classes. He had never heard the Gospel before; indeed, had never seen a foreigner; and came in solely from idle curiosity, to see how these strange people, from 'a savage race beyond the sea,' talked and dressed. He heard a strange, wonderful story,—the story of a God having come down from heaven to die a shameful death for men; and he could neither understand nor forget it. His religious belief was that of other Buddhists about him,—the expectation that by giving money to build temples and support idol-worship, and by penances of various kinds, he might accumulate such a stock of merit in this life as to secure the transmigration of his soul at death into another human body, and not into the body of a mule, or dog, or any other low animal. Of a free, full atonement, made for men, he had never heard or dreamed. As he was at leisure, and was 'troubled' by this new, strange idea, he remained in the city for some little time, and came daily to the chapel. Having attracted the notice of the missionary by his constant coming and earnest attention, he was addressed in personal conversation, was prayed for and with, and was instructed more carefully in the main truths of the Gospel. He seemed, soon, to accept and believe the whole truth; was baptized and received into the church; and in about two weeks from his arrival in the city, he left again, for his country home, rejoicing in the knowledge and love of the Saviour. He went back to tell others of the new Gospel, but met with persecution and bitter abuse from some, and for a long time only a very few would even listen with patience to his 'wild stories.' After he had been at home about a year, one of the missionaries visited his native village, partly to learn how he fared and whether he was leading a Christian life, and partly to see whether others there might not have come to a knowledge of the truth through him. On the occasion of that visit, two persons, members of this young man's family, were, I believe, baptized. This autumn another visit was made, and the interest and conviction of sin on the part of the people was found to be so deep and universal that the missionary, instead of remaining four or five days, as is usual in such cases, sent back for his family, is spending the entire winter among the villagers, and, as I stated, has already baptized, including children, more than *two hundred persons!* . . . .

"You must pardon a little *clannish* pride in me if I mention here what seems to us *heroic* action on the part of Brother Corbett. He has recently buried his wife, after a long and most distressing illness, and has gone, with his children, to spend the winter months in that back-country region, living, probably, in a mud hovel, and forced to endure all the discomforts and hardships of such a life, when he most needs the cheer and companionship of loving friends. We know of many acts of heroism upon the battle-field, but I think few instances of exposure to physical peril will bear comparison with the brave, self-denying action of this brother. Yet who would not do as he has done, O, so gladly, for the sake of the harvest which he is reaping?"

—The *Interior* on the wines of the Bible:—

"We are not dealing with the situation as it was in Jewish society near two thousand years ago, but with the situation in America at the present time. Whatever may have been in the past, in the present we know that of ten young men who start out in life as habitual moderate drinkers, at least five of them will be ruined, body and soul. This and a thousand kindred facts give sufficient reason for the utmost efforts of all Christians to free men from the destroyer, by whatever means experience shows to be the most effective. The warnings against the abuse of the wine-cup are sufficiently urgent and alarming throughout the Scriptures. They were addressed to a pure blooded, pastoral, milk-drinking people, at a time when stronger intoxicants than light wines were unknown. Now we have had near three centuries of universal drugging—of tea, coffee, tobacco, opium, concentrated alcohol, and hot condiments, and the effects of these artificial stimulants are inherited. There is not a soul of us who has not the passion for high stimulation transmitted to us, and it lies in the system like a sleeping tiger. That which the disciples might have done, and probably did do, with innocence and safety, the young men of this generation will do upon their deadly peril. Those who wish to use the temperance regulations of Judea in the time of Christ, in this age, are bound to give us the same conditions. They must cleanse the blood of this generation of the inherited and absorbed effects of tobacco, patent medicines, opium, tea, coffee, luxurious living, alcohol drinking, and overwork. They must clear out of our country all brandies, whiskies and those maddening compounds of acetates and strychnine, so that there shall not be a gill of any of them within the limits of the confederacy. After all this is done, thoroughly and unmistakably done, we shall not say a word against general moderate wine-drinking until we see how it works. It is all right to carry a shovel of burning coals from one's kitchen to the family room, but a man who would carry it through a powder magazine deserves to go to the penitentiary. Our farmers have a perfect right to fire their log-heaps and brush, under proper circumstances, but if one of them should fire his clearing in a September drouth and in a high wind, when the land was covered with dry grass and leaves, and set with grain stacks—well, his neighbours and the law would be apt to make it hot for him. If a large proportion of our people are not now masses of charred tinder, liable to be set on fire with the spark of liquid fire in the purest wine cup, then we do not know anything about the condition of society."

—Professor W. G. Blaikie contributes a paper on the "Revival in Scotland" to the *Br. and For. Evangelical Review*, from which we make this extract:

Such vast and numerous evangelistic meetings as have been held in Edinburgh and Glasgow during the current season; such streams of stricken ones asking the way to Zion; such gatherings of young men, consecrating themselves to the Lord; such crowds of children singing their gospel hymns with the fresh interest and happy trust of children, and honestly trying to avouch the Lord to be their God; such regiments of Christian recruits entering Christ's army, overflowing with zeal and love in his service, and all within the space of half a year, no previous age has witnessed in Scotland. It is a fact worth noticing, that

AS SOON AS CONTROVERSY CEASED, THIS WORK BEGAN.

The painful degeneration, in its latter stages, of the Union movement, especially in the Free Church, after such an auspicious beginning and hopeful progress, was a humiliating event. To many minds it suggested very painful thoughts as to the facility with which the spirit of alienation and bitterness, with all the reckless projects which it breeds, may take the place of brotherly confidence and love. All men of the quieter type were greatly distressed to see so much of passion and energy, time and treasure, given to a comparatively insignificant controversy, while, in comparison, the great work of the gospel was carried on tamely and feebly. Many an earnest prayer rose to heaven that the zeal and fervour might be turned into a better channel; and these prayers were not long of being answered. While the din of unbrotherly strife prevailed, God's Spirit seemed afar off. When brotherly love began to reassert its claims, the Spirit began to work.

The same thing was observed in previous revivals. The awakening at Cambuslang and its neighbourhood took place about the time when the first seceders left the Established Church; and it is noticed in Gillies' "Collections" that those who were much implicated in the controversies connected with that event did not receive a share of the blessing. But, even apart from controversy, there was hardly a minister or layman who did not wonder a year ago that the faithful preaching of the gospel from so many pulpits, and the diligent prosecution of Sunday-schools, Bible-classes, and other forms of pastoral activity, were not attended with more success. In spite of all, it could not be denied that several members of Christian families were forsaking the old paths and choosing the world, and that hardly any conversions were taking place from the ranks of the world to the Church. It was with no small anguish that the prayer was wrung from many godly hearts, "Return, O Lord, and visit thy vine, and the vineyard which thy right hand hath planted." The eyes of his people were turning most wistfully to God, and with Pentecostal suddenness there came a sound from heaven as of a mighty, rushing wind.

It is in every way a most difficult thing to estimate

SPIRITUAL RESULTS,

more especially in the case of a movement only a few months old; but even the characteristic caution of Scotchmen does not hesitate to acknowledge with thankfulness undeniable tokens of remarkable blessing. Christian parents thank God for touching the hearts of their children, and turning them to the Lord; ministers of the gospel say that they never spent so happy a winter, and never had such pleasure in admitting young communicants, the number of whom has often been quadrupled, while their spirit has been all that could be wished; professors of divinity tell what a quickening has been enjoyed by their students, and how much the young men have been blessed in their evangelistic work; and Christian teachers talk of marvellous waves of blessing rolling over their schools and classes, and pre-eminently of the singular impression that has been made on the Training College of the Free Church in Edinburgh, where the 200 normal students, made and female, seem all to have been impressed, and most of them converted. In Glasgow the work has been on a larger scale than in Edinburgh, especially among young men. Such a result as seventy young men in Glasgow and thirty in Edinburgh declaring themselves willing for foreign service in the Church of Christ speaks volumes for the movement. The class among whom the work has chiefly gone on are those who have been well brought up—the children of Christian parents, mainly in the middle walks of life. In many cases apt to be counted as conversions the saving impression had probably been made before; but the change from timid discipleship to bold decision, and from unconscious to conscious grace, has been so great, that the subjects of it have been disposed to think that only now they have begun truly to live.

—The work in Scotland: It is thus that one mother tells of God's love to her, and prayer answered:

"A few months ago, my eldest son sailed for a foreign land unconverted. I had written to Christians to pray for him. I sent in requests for him in the meetings in the hall; also at the mothers' prayer-meeting. I think it was the same day these words were read in the meeting, 'I will pour water on him that is thirsty, and floods upon the dry ground. I will pour my Spirit upon thy seed, and my blessing upon thine offspring' I caught the promise. It was God's voice to my burdened heart. I had long reasoned in this way: But my son has a will of his own. God knew that when He promised to save him. Light from the Holy Spirit began to shine on all the promises to my children. I believed them before, but it was only the belief of the world in the Saviour; it brought no rest nor power. I then saw it was impossibilities God wrought with Sarah in old age—nursing her Isaac; God dividing the waters; and, in Christ's day, the mira-

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cles He wrought. I felt I had been going about like a beggar with a cheque in my pocket; I was afraid to use it, although God had put his name to all his promises. I believed, and entered into rest. I said in the meeting, 'I know God will save my son,' if I should not live to see it, and he will be brought to Christ.' I got hopeful letters during that time; but in a letter dated May 24 he writes, 'I have been laid low with a recent attack of fever. I thought I was dying, and felt it hard to die without a friend in a foreign land; but I have got a Friend that sticketh closer than a brother. The 116th Psalm is my experience. I get comfort from my Bible, which I never got before. I know if we never meet on earth, we shall meet in heaven.

"Tears of sorrow have been exchaged for tears of joy. God has given light in our mothers'-meetings I never saw before. To Him be all the praise!"

"I must tell you what has been going on near us. Monday and yesterday Mr. Moody and Mr. Sankey spoke in Tain. The service was right opposite our windows. These two days were like those in Edinburgh. For one thing, we Highlanders are by nature more earnest than townsmen, and I do think the people expected a blessing.

"On Monday Mr. Moody preached three times. Not till the third time was there any visible sign of awakening, and we were all trembling in hope. One thing we knew, that on that very day, many years ago, there had been a great revival in Tain; and we could not help thinking it was not chance that led Mr. Moody to choose that day for Tain.

At the end of this third meeting, he asked all who wished to become Christians to rise. For a few minutes great was the suspense; then one, two rose, and more quickly, till there were hundreds, and Mr. Moody brokenly thanked God for this answer to prayer. There was a great scarcity of workers, but a great reaping-time it was

"Yesterday was even better. After the second meeting (Mr. Moody had preached on 'the Invitation to the Supper,' and pressed most strongly for immediate acceptance or refusal) about half the vast congregation rose to their feet to be prayed for. It seemed too good. I saw many from the two counties do so. My sister, a cousin, and one of our house servants accepted Christ last night.

"You do not know how the things I learned at—— have helped me. This last six months of my life is worth all the rest together over and over again. Sometimes I feel afraid to take a step one way or another, in case I step out of the way."—*Christian.*

—Mr. Varley in the *Christian:*

Again we have to tell of the good hand of the Lord in his work both at Yarmouth and Norwich. I was present at the former town on Lord's-day, 12th inst., and we had very large gatherings, the evening meeting numbering not less than 10,000 during the hour and a half's service on the beach. The numbers brought to Christ are steadily augmenting, and my last meeting numbered some hundreds of converted and awakened ones. I believe the day of the Lord will surely declare very many "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." The revived condition of Christian life is very full of promise, and I am just overwhelmed with kind expressions of the blessing sent to many hundreds of believers; for I may say the Lord's use of his servant surprises none more than myself. "The excellency of the power is of God." To Him alone be all the praise!

Norwich has again witnessed a deep interest in the gospel of Christ. The work has gone on steadily ever since my former visit, many of the clergy, ministers, and laymen working and preaching night after night in various parts of the city. Not a few of the workers need rest, and some are taking it. I would ask the prayers of your readers for many earnest labourers "at rest awhile."

—Mr. Pearsal Smith and a number of Christian brethren from various parts of England, as well as a few (we believe) from the Continent, have had, by invitation of the Hon. Cowper Temple, a series of meetings at his seat, Broadlands, near Romsey, Hants. A friend from Paris writes us of having spent a glorious time there. Another says the meetings were remarkable for the power of the Spirit.

Some influential men who were present have now proposed continuous meetings at Oxford, from August 31 to September 7—for waiting upon the Lord for the power of consecration and faith."

No Christian will ever be good for anything without Christian courage, or what is the same, Christian faith. Take it upon you readily, have it always as a law to be always doing great works—that is, works that are great to you, and this is the faith that God so clearly justifies, that your abillty will be as your works. Make large ventures. Trust God for great things. With your five loaves and two fishes he will show you a way to feed thousands.—*Bushnell.*

When you build selfishly you build frailly When your acts are hostile to the broad interests of your fellow-men, they are seed that will one day come up weeds, to choke your own harvest-field.—*Anon.*

TELEGRAPHIC NEWS.

London, August 22nd: Contrary to the announcement from Berlin on the 20th instant, Russia has refused to recognise Spain.—It is rumoured that a new Russian loan is about to be launched on the market.—The Bombay Homeward mails of the 24th ult., via Brindisi, have not yet been delivered, the steamer having been delayed by the heavy monsoon.

Hongkong, 24th August: A terrible tragedy took place on the evening of the 22nd instant on board the steamer *Spark*, which was on a voyage from Canton to Macao. A number of pirates embarked as passengers, and attacked the crew and passengers near Bogue, murdering the captain, mate and purser, and dangerously wounding the only European passenger, besides most of the crew. The pirates remained in possession of the steamer for six hours, and decamped at Jund. The Chinese engineers eventually brought the steamer to Macao. The authorities have sent gunboats in search of the pirates.—A destructive gale is reported from Nagasaki.

London, August 25th: It is officially announced that Austria has recognised Spain.—The German gunboats *Albatross* and *Nautilus* have arrived off Santander.—Mr. Grant Duff will leave England in October for a six months' tour in India.

26th: The *Great Eastern* is now at Newfoundland, whence she will commence laying the cable. The Atlantic cable steamer *Faraday* leaves Woolwich to-day.

27th: Latest advices from Spain state that the Carlists are besieging and bombarding Puycerda.

It is officially proved that the Carlists shot 185 prisoners at Olot.

PASSENGERS ARRIVED.

Per P. and O. Str. *Malacca, August* 21.

From Southampton.—Mr. J. Coak, Mr. J. Robertson, Mr. J Wright, Mr. J. Carter, Mr. W. Smelhurst, Mrs. McCarthey and infant, Mr. W. Barker, Mr. E. Jones, Mr. Artificer, Mr. and Mrs. Harvey, infant, and ayah, Mr. W H. Gullives, Mr. Underwood, Mr. R. H. Sealy, Mr. Faroose Yacoot.

Via Alexandria.—Mrs. Swinton's ayah.

From Brindisi.—Col. F. J. Priestley, Mr. G. A. Summers, Lieut. Leach, Mr. J. D. Grant, Mr and Mrs. Williams, Major Turton, Major Morton, Major Oldemeyer.

From Suez.—Mr. Duckworth.

PASSENGERS SAILED.

Per P. and O. Str. *Hydaspes, August* 21:—(additional)

For Brindisi.—Mr. Greenhill, Mr. Patrick Dewar, Mr. S. P. Pundit, and Dr. Dossabhoy Pestonjee.

For Venice.—Mr. Watchman and Surg. Major J. Y. Smith.

PASSENGERS ARRIVED.

Per P. and O. Str. *Sumatra, August* 25.

From Southampton.—Captain and Mrs. Hastings, Mr. H. Adamson, Mr. G. Chamberlain, Mr. H. Plowman, Mr. and Mrs. Graham, Maj. Bainbridge and servant, Mr. Belcher.

From Brindisi.—Dr. D. O. C. Ray, Captain Codrington, Col J. Francis, Dr. E. McLeod Ross.

From Aden.—Lieut Jamieson and native servant, Mrs. Jamieson. Rev J. Dickenson.

PASSENGERS SAILED.

Per P. and O. Str. *Khedive, August* 27.

For Southampton.—Mr. John S. Davies, Mr. G. Froggatt, Mr. J. Davies, Mr. A. George, Mr T Latham, Mr. J. Woolwich, Mr. G. Clough, Mr. F Grimes, Mr. W. Jones, Mr. E. Garside, Mr. J. Hamer, Mr. F. Armitage Mr. F Stringer, Mr. R. Blakenmere, Mr. A. Goddard, Mr. J. Glasgow, Mr. H. Evetts, Mr. H. J. Simpson, Mr. A. Lane, Mr S. Traumorth, Mr J. Franks, Mr. H. Gilbert, Mr. R. Savage, Mr. T. Sumter, Mr. J. Bick, Mr J. Carr, Mr. J. Green, Mr. T. Turner, Mr. J. Lamb, Mr. G. Riste, Mr. G. Smith, Mr. F. de M. Morison, Colonel F. S. Stainforth, Mrs. F. B Peile and infant, Mr. G. L. Field, Mr. James Ball, Mr. and Mrs. Cooper, 2 children and infant, Commander Giles. Dr. T. P. and Mrs. Wright, Mrs. N. R. Cumberlege, Mr. Grieshaber, Mrs. Renshaw, Mr. Fergusson, Mr. C. W. Warden, Mr. W. J. Gabb, Mr. John Eckley, Mr. John Elliott, Mrs. Harrison and child, Miss Bythell, Lieut H. P. Young, Mr. Sadasiew N. Morojee, Mr. W. Stevenson, Miss Day, and Mrs. Dalrymple and infant.

For Brindisi.—Capt. Geo. Pole, R. E., Mr. Frederick, and Capt. J. S. F. Mackenzee.

For Venice.—Mr. T. Greenhill, Mr. Beresford Hope, Mr. C. Roberts, Mr. Tom Rowe, Mr. Jas. Hair, Mr. A. E. Tooze, Colonel E. H. Power, and Dr. Keilly.

Domestic Occurrences.

DEATHS.

FAULKNER—July 29th, at Brampton, Hants, England, Rose Jessie, the beloved daughter of Alexander Faulkner, Esq., Surat, aged 15 years and 5 months.

PHILLIPS—August 18th, at Rajkot, Kathiawad, John Aston, the loved child of Captain, A. M. and Mrs. Phillips, aged 5months and 6 days.

WALKER—August 24th, at Byculla, Bombay, the beloved wife of Colonel Chamberlen William Walker, Bombay Staff Corps, aged 50 years.

—The softest road is not always the best road. It is on the smooth ice we slip; a rough path is usually safer for our feet.—*Selected.*

Let not God's dealing with you seem harsh, rough, or unfatherly, because it is unpleasant. When the Lord's blessed will bloweth across your desires, it is best, in humility, to strike sail to him, and to be willing to be led any way our Lord *pleaseth.—Anon.*

The difference between perseverance and obstinacy is that one often comes from a strong will, and the other from a strong won't.

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Printed and Published for the Proprietors at the EAGLE PRINTING OFFICE, BOMBAY.